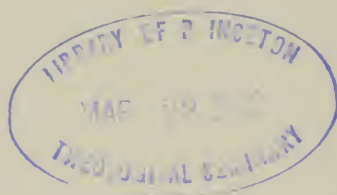


The
CHRONICLE
of the

LONDON MISSIONARY SOCIETY

1933



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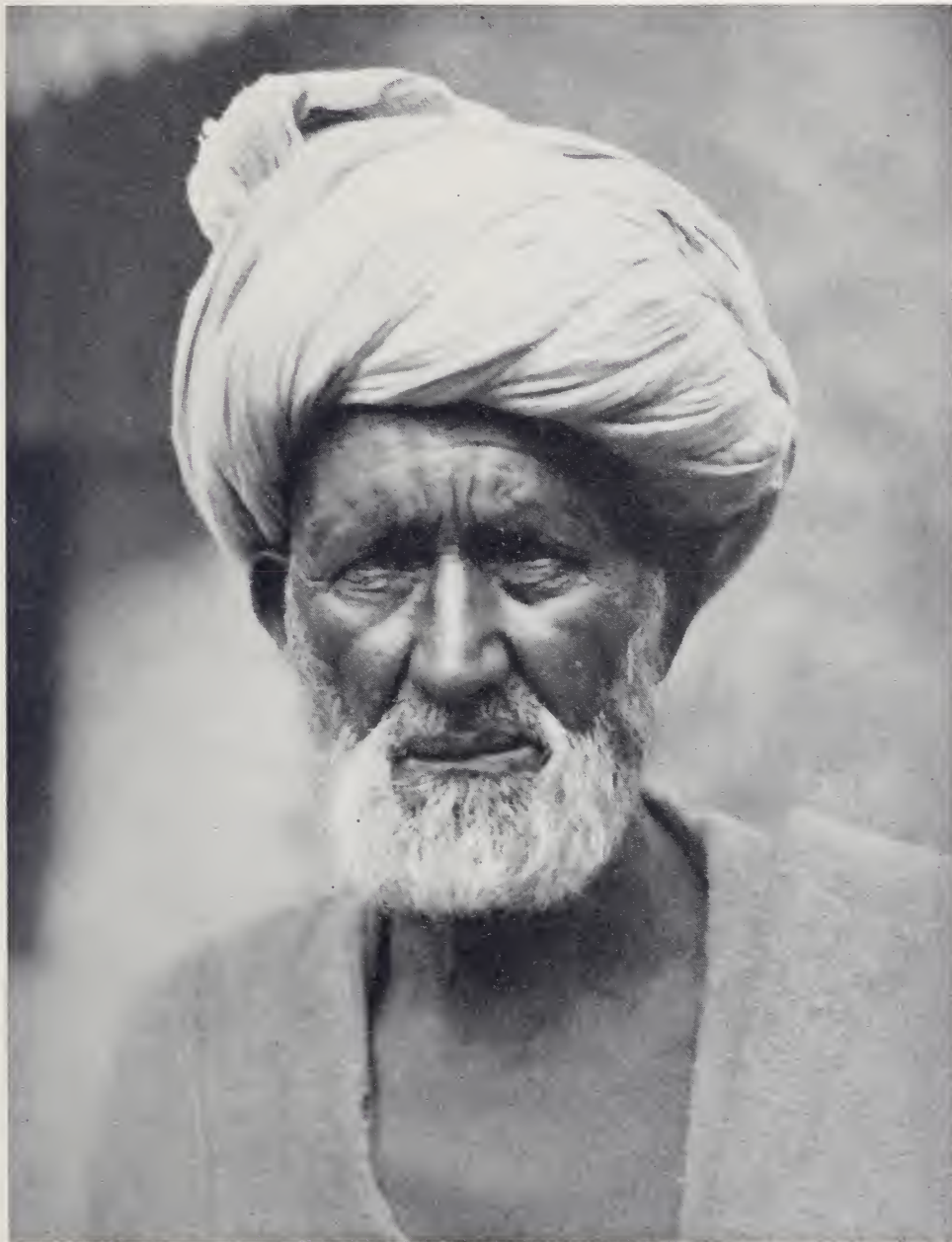
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THE

OCTOBER, 1933

PRICE TWOPENCE

CHRONICLE



THE INDIAN OUTLOOK

PRINCIPAL CONTENTS: AUTUMN REINFORCEMENTS; A RENEWED IDEA, by Ruth I. Seabury; AFTER FIFTEEN YEARS, by H. A. Popley; TEN WEAVERS AT SCHOOL, by J. T. Todman.

LONDON MISSIONARY SOCIETY

42, BROADWAY, WESTMINSTER, S.W.1

ANNOUNCEMENTS

The Register**Arrivals**

Miss E. D. Spicer, from Nanking, August 11th.

Miss Dora Bent, from Yenchen University, Peiping, August 31st.

Departures

Mr. Griffith Quick, returning to Mbereshi, per s.s. *Arundel Castle*, August 11th.

Rev. and Mrs. Harold Bate, and Miss Marion Ginger, appointed to Central China, Rev. A. Morrison Baxter, appointed to North China, Dr. and Mrs. Donald Cater, appointed to Shanghai, per s.s. *Mantua*, August 18th.

Rev. and Mrs. A. P. Cullen and Mrs. Luxon, returning to Tientsin, Dr. and Mrs. R. V. Liddell and Miss Livens, returning to Siao-chang, Miss V. D. A. Silcocks, returning to Hong Kong, and Miss M. Box, appointed to Fukien, per s.s. *Rawalpindi*; Mr. and Mrs. Bernard R. Turner, returning to Mbereshi, Rev. and Mrs. R. J. B. Moore, appointed to the Copper Belt, per s.s. *Warwick Castle*; Rev. and Mrs. G. H. Eastman, returning to Beru, and Rev. A. L. Sadd, appointed to the Gilbert Islands, per s.s. *Duchess of Athol*, September 1st.

Births

CUTTING.—On July 19th, at Chikka Ballapura, South India, to Dr. and Mrs. C. G. Cutting, a son, William Alexander Murray.

YOUNG.—On July 25th, at Madras, to Rev. and Mrs. R. W. Young (formerly of the L.M.S., South India, now at the Methodist Episcopal Church, Vepery, Madras), a son.

Marriage

CATER-GROVE.—On August 5th, at St. Mary's, Putney, Dr. Donald Brian Cater, appointed to Shanghai, to Dr. Constance Amy Grove.

Deaths

ROBERTS.—On July 30th, Miss Mary Roberts, formerly of North China, aged 75.

HAWKINS.—On the 3rd August, Agnes May Hawkins (née Farquharson), wife of Trevor Kingsley Hawkins, elder son of Mr. and Mrs. F. H. Hawkins.

Monthly Prayer Meeting

Will our London friends please note that this month the Prayer Meeting will be held at the City Temple, on Friday, October 20th, at 6 p.m.? It will precede the Young People's Rally, and will conclude about 6.30 p.m. Entrance in Plum Tree Court, off Farringdon Street, near the steps up to the Viaduct. Mrs. Crews, of the Western Group of the M.A.C., will preside.

Luncheon Hour Talks

All men are cordially welcome to attend these, and printed programmes may be obtained on application to Rev. S. J. Cowdy, L.M.S., Livingstone House,

Broadway, Westminster, S.W.1. We meet on alternate Wednesdays, in the Library of the Memorial Hall, 1 to 2 p.m. prompt. Charge for luncheon, 1s. 6d.

October 11th.—Mr. H. S. Keigwin, M.A., M.B.E., will speak on "Africa's Native Development—a Comparative Study."

October 25th.—Rev. Canon Davies, D.Litt., will speak on "Christianity and the Educated Classes in India."

Contributions

The Directors gratefully acknowledge receipt of the following anonymous gift: K. G., 3s.

Young People's Rally—City Temple

It is expected that the City Temple will be full to its extreme limits for the Rally on Friday, 20th October, at 6.30. Rev. Barnard Spaul is to be the chairman, and the music will be in the hands of Dr. Thiman and his choir from Park Chapel, Crouch End. Dr. Harold Moody will talk on "Slaves Among the Free." Tickets for parties of any number will be reserved free on application to Mr. F. B. Iles, 69, Greenhill Park, New Barnet (Telephone, Barnet 2601).

Wants Department

Violin—Duplicator—Boys' Shirts—Scripture Pictures—Boxes of Alphabet—Bandages—Pieces of Material of all kinds, even including large "rags"—Tambourines and small drums—Lantern and Slides of Life of Christ—Concise Guides—Dispensary Requisites—Games (indoor and outdoor, for girls from 5 to 19).

Friends intending to send gifts abroad should first consult the Wants Department, especially in the case of parcels for China. Send postcard to Miss New, Hon. Sec., Wants Department, Livingstone House, 42, Broadway, Westminster, London, S.W.1. The leaflet "The Helping Hand" will be sent free on application.

Women's Day—Wednesday, October 4th

Women's Day, 1933, "has been planned to give a definite lead to thought in these times of anxiety and insecurity." The subject for the day is "The Kingdom of God in a Changing World." The morning addresses will be given by Mrs. Parker Crane, on "The Changing World"; the afternoon addresses by Dr. Maude Royden, on "Christ's Idea of Goodness," and "How can we live up to it?" The Chairman for the day will be the Rev. Joyce Rutherford of the L.M.S., who will lead the closing Communion service.

Women's Day is arranged by a joint committee of the L.M.S. and the London Congregational Union. It will be held at Whitefield's Central Mission, Tottenham Court Road, W.1, and will last from 11 a.m. to 4 p.m.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

THE CHRONICLE

Of the London Missionary Society

OCTOBER, 1933

With Tshekedi in Bechuanaland

THE Secretary for the Dominions is reported to be "gravely disturbed" by the recent distressing proceedings in Bechuanaland. There are thousands in Britain who share his disquiet, knowing that ill-advised methods of maintaining the prestige of the white race may have effects directly contrary to those intended.

The punishment of a white man by a native court held under the rule of the Chief-Regent Tshekedi was made the occasion for an armed expedition under the Acting High Commissioner, Vice-Admiral Evans, who made an inquiry, banished the unruly white man and also suspended Chief Tshekedi for exceeding his powers.

The whole matter is now under review by the Home Government, and it seems probable that by the time this magazine is published, a new complexion will be put on the affair. Meanwhile the thousands in this country who know Tshekedi and the gallant effort he has made to rule in the spirit of his famous father, Khama, will feel that the reported facts probably do him less than justice, and will await with confidence and sympathy a fuller and truer statement of the events than has been given by the Press, noting with interest meanwhile the fact that some of the important newspapers in South Africa have raised strong objections to the manner in which the investigation of the Acting High Commissioner was conducted.

Readers will be relieved to know (from *The Times* report) that there were white friends of the chief present at the investigation who shook hands with him after the announcement of his suspension.



Tshekedi, Chief Regent of the Bamangwato Tribe, in front of Khama's Monument, Serowe.

The L.M.S. in Bechuanaland, 1933

Head Stations	8	African Agents	77
Outstations	195	(17 ordained)	
Missionaries	13	Church Members and Adherents	24,000

After Fifteen Years

By H. A. POPLEY, B.A.

IT is not often given to a missionary to return to the scene of his early labours after fifteen years of wandering in wider spheres. Such has been my good fortune, and during the past three months I have been very interested to see something of my old field and to note the changes that have taken place.

The women progress

The first thing that strikes one is the great progress that the women have made in many villages. In a large number of congregations to-day one sees a group of clean, intelligent women taking an active part in the services and making their presence felt in the village. This striking contrast between to-day and fifteen years ago meets one again and again, and it is not difficult to find its cause in the quiet, steady work that has been done among the women both in the Girls' Boarding Home and through the regular Bible classes in the villages. When I left fifteen years ago there were two rather incompetent village Biblewomen. To-day

there are twenty-two trained women, and in every village where they are working the results are very striking.



"Simple and fitting church buildings"—the village church at Sirikijlanji, in the Erode district.

The second thing that I noted was the number of bright, intelligent boys, neatly dressed and healthy, in many of the village congregations. Many of these boys are attending Board Schools in the smaller urban centres and are proving themselves to be among the best pupils in their classes. Some of them walk ten and twelve miles a day to these schools. In one of the villages I actually saw a real game of tenni-quoits taking place, and was told that practically every evening the boys played this. The boys themselves had provided all the necessary apparatus. This change is largely the result of the Boarding Home at Erode, though to-day the boys are finding other means of education.

Church life developing

Another great change that struck me was the keen interest of the people generally in



Village school and congregation, Erode district.

the church services. The congregation of men and women join in the singing and in the responses and in the common prayers, like the Lord's Prayer. The people are to-day interested in the proper development of their church life, and I have been delighted to see the simple and fitting church buildings that have been erected by the joint efforts of Mission and people in many places. The people are beginning to take a real pride in their church buildings to which their own sacrifice has contributed.

I have been glad to see young men of our own community who were boys in the Boarding Home when I left, occupying to-day positions of trust and responsibility in the Church and Mission. Though they have come from the depressed classes they are respected by the caste people, and in some cases are admitted to their houses and assemblies on terms of equality.

This brings me to another great change, the change in the relationship between caste people and the Christians who have come from the depressed classes. Though there is still a good deal of the old spirit of untouchability left there are many indications that it is passing away. It is very common to-day for caste boys to come to our schools even though they are situated in the quarters of the depressed classes. In my day there were a very few examples of this, but to-day it is an ordinary occurrence.

There is also to-day far less resentment and opposition among the people to the message of Christ. While there has been no acceptance of Christianity as a religion among the caste people, there is very much more respect for the teaching and character of Christ than before. One of the Hindu teachers who was trained in the Community Training School here told us to-day that he worked out a Christmas project in his school for Hindu boys and met with no opposition from the people. There is also a

widespread respect for the Christian ideal, and also an oft-expressed regret that many of the Christian people fall so far short of it.

Economic difficulties

One of the greatest problems facing the Christian community in this district is the economic problem. Unless through the Community School we can help them to overcome their economic difficulties it is impossible for a strong and stable Christian Church to grow. The land settlements promoted by the Government for the depressed classes have done a little to help in this direction, but the settlers have to be helped to secure a permanent livelihood by the provision of



Mr. Popley and students of the Training School on tour during Easter week, in front of an old Hindu temple.

wells for irrigation where possible and by the development of subsidiary village industries. The trouble is now that almost every boy who passes through the Community School expects to become a teacher, and at the present rate there will soon be too many incipient teachers to find work.

We have also to do a great deal more in the way of improving the quality of village life so that young people may find there the means for a fuller and more satisfying life. The village schools and churches will have to become community centres for the whole village. There is more hope of this to-day in view of the breaking down of the rigidity of the caste system.

More than preaching

I should like to give a short account of the Easter tour which Mr. Anukoolam and myself had with the students. We made the chatram at Vijiamangalam our headquarters and we all lived there together. We ate together and met twice a day for conference on the work and for Bible study and prayer. Each morning and evening we split up into two or three groups and visited Christian congregations and Hindu villages for lantern lectures and gospel preaching. The students were asked to make surveys of every village and these surveys brought some interesting facts to light. We not only gave addresses on religious subjects, but also on temperance and village sanitation and hygiene. We had with us both slides and charts on these subjects. The students realised that Christian village work included a great deal more than preaching. Good Friday and Easter Sunday were specially devoted to addresses and talks on the death

and resurrection of Christ and the meaning of these great facts for our life to-day.

On Saturday afternoon we staged some community games for the village young men and boys of Vijiamangalam, and it was most interesting to see the way in which they entered into the spirit of these games and forgot all about the caste and social status of others who were also joining in the game.

On the whole it was a delightful and helpful experience for us all. The pastor and the teachers expressed their gratitude for our services and for the inspiration of our comradeship. The students told us that they had learnt more of the possibilities of village work in these four days than in their whole year's course, and we felt that the intimate life of comradeship that we had shared with the students had helped us to understand each other better. We hope to continue such tours in the future and to make them even more worth while.

ERODE, with 77 outstations, is in the Tamil-speaking area of our South India Mission. There are 8 missionaries, 212 Indian agents, and over eleven thousand in the Christian communities.



Photo by]

Seeking alms at the temple door, Seringapatam.

[F. Deaville Walker.

Ten Weavers at School

By J. T. TODMAN, of Cuddapah.

"I DO not know how to thank you for all the instruction I received from you. I was able to sell all the new pattern cloths at a good price. May I come in for another term?"

This is an extract from a letter written to our Community School Head Master by a man who attended a short course of intensive training in the Community School at Cuddapah last year.

The first of these was a short term of training for weavers. In April 1932 we invited the district missionaries to send in two men from each divisional area for further training in weaving. The school was to last for a fortnight, and besides teaching them the use of the fly shuttle and some new patterns they would receive some instruction on co-operation, village hygiene and sanitation, and classes in religious know-



Photo by]

The Weavers in their Summer School.

[J. T. Todman.

Since the school was transferred from Kamalapuram to Cuddapah three years ago we have been trying to put into practice the idea of a Rural Reconstruction Centre. If the school is to train the boys for village leadership it must do more than theorise. It must give them some practical training in the very work we expect them to do in their own villages in the future. If we can also do something to prepare the village for their work their task will be lightened. With these aims we have struck out on two new lines of activity.

ledge as well as talks on the improvement of village life. None but men accustomed to hand-loom weaving and literate would be received into the class.

Ten men, all but one between twenty and thirty years of age, came in at the commencement of the course. They were accommodated in the school, and all were provided with food with the Boarding Home boys. The first few days were not easy. The men were not accustomed to class study, nor were they willing at first to settle down to the discipline of a routine.

Most complained of the food. Two left after two or three days, but the rest settled down fairly well, and by the beginning of the second week they had become quite keen on their work. When the time came for them to go home they were all anxious to know when they could come again for further instruction. On leaving the school two of them purchased from us the new fly shuttle slay so that they might start immediately on the improved loom.

This class was made much more possible by the use of the little textbook on weaving, written by our Head Master in the vernacular, and published by the Christian Literature Society. This is the only textbook of its kind in the vernacular, and is now approved by the Government for use in all weaving classes.

If we can develop more such Summer Schools there is no doubt that we shall not only improve the earning capacity of the village weaver, but also ease the task of those who are trying to do something for the remaking of village life. Those who come to us for such short courses will be more ready and able to assist in progressive measures. They will be more keen to carry out new ideas and more fit to carry on the work in between the visits of the itinerant mission workers. The daily Bible teaching during the course will do much to build up and deepen the Christian faith of the men, and they will carry it with them as seed which cannot fail to spring up in their village congregations.

Another advantage of these classes is that it gives the men a chance to see what is being done for the boys in the school. There is much misapprehension in the villages as to the value of the teaching in the school, and the exact aims and ideals with which we are working. These men will be a link between the school and the village which will help to make our aims known and increase the interest of the parents in the school and its work.

Out into the villages

Another line of advance is in the development of intensive work by groups of the school boys and masters in villages within two miles of the school. There are five such villages, and the boys' own committee chose

two on which to concentrate for a year. The work started with talks in the school on village hygiene. This was followed by visits to the villages for study of the conditions and needs. After these visits the boys met in their groups in the evenings to read their notes and discuss the best methods of attack. They decided that they would meet the leaders of the villages and try to enlist their sympathy first. This was to be followed by meetings and dramas in the evenings, and practical visits some afternoons. It was decided that if possible each Friday afternoon and evening should be given up to this service. The Music Master trained his choir and also wrote some "Kalekshepams" (song recitals) on health and sanitation. These were given in the evenings, after the people had returned from their work in the fields, and, judging by the numbers who gathered to listen to the music, were much appreciated. Not only was the danger of flies and dirt very clearly shown, but also the message of the Gospel was sung and the need for spiritual as well as bodily health preached in song.

Boy Scouts help

The Boy Scouts, under the leadership of the Scoutmaster, visited the villages, and gave practical demonstration of the necessity for cleanliness by sweeping the village streets and showing how to dispose of the rubbish so that it does not accumulate and breed flies.

This practical work in the school not only makes the school a definite progressive force in the neighbourhood, but, what is more important, it inspires the boys themselves with a higher ideal for village life, and teaches them a method of working towards that ideal. The work is not forced on the boys as a compulsory task, they take it up with real zest and thoroughly enjoy it. They feel that it is along the lines of national service, helping to build up their national life, and therefore it is a matter in which they can take a just pride. They are the pathfinders and leaders of the new India, and are alive and active where so many are asleep. More than this they feel that here is something they can do for Christ who loves health and cleanliness. Dirty homes and streets and avoidable disease are not consistent with clean hearts and holy lives.

SALE OF INDIAN WORK.—There will be a Sale of Indian Work in the L.M.S. Board Room on November 21st and 22nd, from 11 to 7. Further details next month.

Autumn Reinforcements

SEVENTEEN APPOINTMENTS

IT is always a source of inspiration to the friends of Missions that so many children of missionaries offer for service overseas. Among the new recruits whom the Society is sending out this autumn, three are the children of L.M.S. missionaries.

Miss Margaret H. Box is the daughter of the Rev. Ernest Box, for forty years a missionary of the Society in the Shanghai district. Her mother, before her marriage, was a missionary of the Society in N. China, and Miss Box's brother, E. Shilston Box, is on the Society's staff at Tientsin. Miss Box was born in Shanghai, and spent the first fourteen years of her life in China. On coming to England, she was educated at Walthamstow Hall (the School for the Daughters of Missionaries), going on from there to London University. Miss Box is now a trained teacher, holding a first-class honours degree (B.Sc.), and has had several years' teaching experience at Bexhill. She is a member of the Congregational Church at Bexhill, having been transferred from Goodmayes Church, Essex. Miss Box left England last month to join the staff of the Girls' School at Changchow, S. China.

Rev. A. Morrison Baxter was born in Canton, where his father, Rev. Alex. Baxter, has worked for twenty years. Mr. Baxter was educated at Eltham College, the School for the Sons of Missionaries. After a year at Edinburgh University, he has taken a theological course at Cheshunt College, Cambridge, to equip him for service in China. Those who heard Mr. Baxter sing "There was a Knight of Bethlehem" on Sunday

evening at the Swanwick Conference this year will know that singing is not the least of the gifts which he is dedicating to the service of God in China.

"Seneka" is one of the great names in the history of Papua, and it is only fitting that a son of his should now return to that land to carry on his father's tradition. **Rev. Harold Livingstone Schlencker**, born in Port Moresby, has trained for the ministry at Parkin College, Adelaide. He has done much lay preaching in the churches around Brisbane, and has been an active Sunday School worker.

Rev. Cecil E. Seager has been appointed Principal of the educational institution at Inyati, Southern Rhodesia. He is the son of the Rev. George W. Seager, of Leeds, a former chairman of the Yorkshire Congregational Union, and minister at Queen Street, Leeds. His brother also is in the Congregational ministry. Mr. Seager was educated at Edinburgh University, and the Yorks United Independent College, Bradford. The Institution at Inyati is important historically and educationally, and Mr. Seager will find a great work awaiting him there.

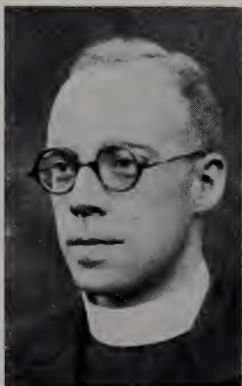
Miss Irene Kirby and **Miss Hilda Wood**, after training at Carey Hall, the Missionary College at Selly Oak, left for



Margaret Box, B.Sc.



A. Morrison Baxter, B.A.



Cecil E. Seager, M.A.



Irene Kirby.



Hilda Wood.

*Harold Bate.**Marion Ginger.**R. L. Challis.**R. J. B. Moore, B.A.*

Erode, South India, last month. Miss Kirby pays a tribute to the missionary spirit of the Church at Dorking, which helped her in her decision to offer for service abroad. She is a State Registered Nurse, and has taken her training at the London Hospital. She is appointed to the Women's Hospital at Erode, where, as Nursing Superintendent, she will be able to do much to minister to India's needy women and children.

Miss Hilda Wood is a member of the Church at Lower Clapton. She has been Missionary Secretary, and leader of the Junior Department, and has been a Guide officer at Clapton Park and the Glyn Road Mission. This experience will stand her in good stead as she starts on district work among the village folk in the Erode neighbourhood.

Rev. Harold Bate had some years' experience in a lawyer's office before entering Paton College, Nottingham, with a view to training for the ministry. He, too, pays tribute to his Church, Ormskirk Street, St. Helens, which always keeps the work of the Mission Field well to the fore. Mr. Bate is now realising his boyhood's ambition as he goes to take up work in Central China. Mrs. Bate (Rebecca Bromilow) is also a member of Ormskirk Street Church, and has been a most valued teacher in the Sunday School. She has spent a year at Carey Hall in preparation for service overseas.

Miss Marion Ginger, who is appointed to evangelistic work in the Central China field, is a member of the Congregational Church at Addison Street, Nottingham, having been transferred there from her home church, Pevensey Road, Eastbourne. She is a trained teacher, having been a student at the Furzedown L.C.C. Training College,

London, and has had four years' teaching experience in elementary schools in Nottingham, and two years of missionary training at Carey Hall. Miss Ginger, too, has always wanted to be a missionary, and it was therefore with great joy that she set her face towards China.

A sermon preached by Dr. Harold Moody, in which he challenged young men and women to serve Christ on the mission field, was one of the factors which helped **Rev. R. L. Challis** to decide on his vocation. He is a member of Sebert Road Congregational Church, Forest Gate, a church which already has representatives in the mission field. Before entering Paton College, he was a moulder and coremaker, which technical experience should prove of help in the Cook Islands to which he is appointed. His fiancée, Miss M. Chesterson, is a fully-trained nurse.

Rev. R. J. B. Moore goes to open up new work at Ndola, in the copper belt, North Rhodesia. This work has been made possible by the gift of an anonymous donor. The problems to be faced on the copper belt are many and varied, and Mr. Moore will find big tasks awaiting him. He is a member of the Congregational Church at Hitchin. He has had a full business training, and experience of club work at the Red Triangle Club in Plaistow. Since 1928 he has been a student at Cheshunt College, Cambridge, taking Theology and the Anthropological Tripos. The special area of study for the Anthropological Tripos coincided with the L.M.S. area in Africa. Mrs. Moore (Joan Gundry) is a trained and experienced teacher of Domestic Science.

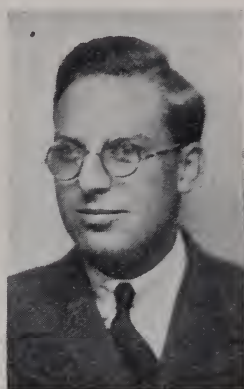
Rev. T. C. Lloyd Anthony has been in business for ten years in Aberdare. He left



T. C. Lloyd Anthony.



A. L. Sadd, B.A.



Donald Cater, B.A., M.B.



L. M. Williams, M.A., B.D.

his firm in 1926 in order to prepare for the ministry, and in 1927 entered Western College, Bristol. Through the Student Christian Movement the call to work overseas became clear to him, and he offered to the Society for service abroad. While living in Glamorgan, Mr. Anthony was a member of the Providence English Church, Mountain Ash, and during his college course he was in membership at Redland Park, Bristol. Mr. Anthony's sphere of service will be in the Telugu field of South India. His fiancée, Miss Joan Worger, of the Redland Park Church, Bristol, is a trained nurse, and has had experience in social work.

Rev. A. L. Sadd, educated at the Leys School and at Cheshunt College, Cambridge, has done a considerable amount of local preaching, and taken part in Student Missionary campaigns. He has been instrumental in starting a troop of Sea Scouts, which augurs well for a missionary who is appointed to the Gilbert Islands, where the sea to a large extent dominates the life of the people, and where the Scout Troop is a valuable part of the Mission's activities.

Dr. Donald Cater is a son of the late Rev. F. Ives Cater, who was for many years a Director of the Society. He is a member of the Wood Hall Memorial Church, Burslem. Dr. Cater was educated at Caterham School, proceeding from there to Queen's College, Cambridge, where he graduated B.A. in 1929 in the Natural Science Tripos, and took his Cambridge M.B. in 1931. While he was at Cambridge he was a lay preacher and missionary campaigner. Dr. and Mrs. Cater (Dr. Constance Grove) share between them a long list of academic and medical qualifications; and both are determined

to use these qualifications to the full to minister in God's name to the sick and suffering in the Lester Chinese Hospital, Shanghai.

Rev. L. Maurice Williams is appointed to Madagascar, and will be shortly sailing to France to acquire proficiency in the French language before starting his work in that colony. After some years' clerical work, Mr. Williams entered Edinburgh University, graduating M.A. in 1930. Since then he has taken his theological course at Yorkshire United College. Mr. Williams is a member of Queen Street Church, Wolverhampton. He has had experience there of Sunday School, club and Scout work.

In the list of appointments made during 1933, there occur the names of three who are by no means new to the Society's service.

Nurse Isobel Ross, who has been in charge of the Jeanes Training School at Hope Fountain, has now been appointed a missionary of the Society.

Rev. H. A. Popley, B.A., was a missionary of the L.M.S. in the Erode district of South India from 1901 to 1916. For the past seventeen years he has been a Secretary to the Indian Y.M.C.A. Now he has rejoined the staff of the Society, and is back at his old station of Erode. Mr. Popley has made a special study of Indian music, and *Chronicle* readers will remember his articles on this subject from time to time.

Rev. H. P. Bralsford, formerly of the Cook Islands, has been for the past three years minister of the Congregational Church at Rutherglen in Scotland. He has now gone to Malua, Samoa, to undertake a difficult and valuable piece of work for the Society, and for the upbuilding of the Church in Samoa.

WITNESSES

By EDWARD SHILLITO, M.A.

I

WE are called to be witnesses. That is our business. Some may be also philosophers or statesmen, but unless they are first of all witnesses, they are nothing. The glorious company of the apostles and the noble army of martyrs were no more than this. It is a task so great that we shall never be able to say, "the days of our witness are over, now we may move upward to some higher calling." It is a task so simple that no one need hesitate to begin at once. We are back again after the holidays in our own cities or villages; we are taking up again our work in church and school, we may be seeking for some way of looking at our familiar tasks which will make them new. We may find this secret by returning to the earliest records of the Christian people. They knew themselves first of all as "witnesses." It is a word which we have had from the beginning, but it may be made new for us if we interpret it and make it our own. We may set this steadily before us as our aim. During this season, we are to be witnesses. But to what?

II

The L.M.S. greatly needs witnesses. It depends indeed upon those who within our churches present in wise and persuasive ways the story of its service overseas. It has nothing to fear, if the facts are made known. Before there can be any philosophy of missions there must be the necessary data provided. The best apology lies in the facts. The L.M.S. needs in every church a company of friends who will make it their purpose to share with their fellow-members its many-sided story, so that others through their witness shall walk with Christ in China and India, in Africa and Madagascar, and in the islands of the Pacific. If only there were more ready to give this witness! There is nothing so exhilarating, nothing which banishes our fears and doubts so swiftly, nothing which keeps as this does, our faith from growing stale.

III

But we are not first of all witnesses of the L.M.S. That follows upon something else. The Christian man when he is first seen in

the New Testament is a witness of the Resurrection. If we turn to the Acts of the Apostles, the first of all missionary chronicles, we shall find that this is always the first qualification of the Christian disciple, he is able to be a witness of the Risen Lord. Stephen the first martyr suffers at the last because he is witness to the Risen Son of Man. Saul of Tarsus is given the vision of That Just One so that he may be His witness. What is needed first of all is this testimony to the Resurrection. Other tasks would follow; for the present this new overwhelming fact must be proclaimed by those who had seen and communed with the Lord. Every day must be an Easter; every place must bear the impress of the Saviour's feet!

We live in an age far removed from those first Christian days, but the nature of the Christian life in its first principles does not change. Still the one thing required of us is not that we explain the Christian facts, but that we bear witness to them. It is good news which we have to carry, and this is the good news, that in the Risen Christ a new world has come into our range. In Him old things are passed away. We are witnesses of these things. Our task is not first of all to tell of something which is yet to happen, but of something done at one point in time, but done once for all.

IV

"'God was in Christ reconciling the world to Himself.' If it was God's way it was the right way, and the way that must work. The historical sequel of the Crucifixion showed that it *was* God's way, and it *did* work. The followers of Jesus had denied or forsaken Him. They felt their guilt to be hardly less than that of His betrayer, His judges and His executioners. But in their despair and self-contempt He came back to them, and from that point they began life afresh. Not He alone, but they also had died and risen into newness of life. The Resurrection was not just the marvellous recovery of a lost leader. It meant that through the Cross, God had come to them in His Kingdom, power and glory."*

* C. H. Dodd in *God and the World*.

V

It would carry with it everything else that we need in the L.M.S. if all of us could ask for the first time, to recover that glorious certainty, that Christ the Crucified is the Risen Lord, to whom all power is given in heaven and on earth. This is the good news for which in their heart of hearts men are hungering everywhere. How eagerly they welcome first-hand accounts of things done! The Acts, not the agenda of the Apostles!

They do not wait for us to preach ourselves. That would be a poor gospel. It is for God the living God they seek. "Have you anything to tell us of Him?" they are asking; and to offer them anything else is to give them stones for bread.

VI

Such witnesses need not be greatly troubled about the results of their testimony. Stephen did not know that the young man named Saul would take the torch from his

hand. He gave his evidence and left the rest to God, Who alone can order all the plans and doings of His servants.

By all means let us give our witness to the L.M.S., but let us make this very task a way of witnessing to the Resurrection. The Society is less than nothing if it is not a company of friends who believe in the Living Lord. All its practical service is offered to Him. Its teaching upon human life either of the individual or of society rests upon this fact, that God was in Christ, the Crucified and Risen Lord. We are the heirs of a new world, which was opened to mankind in Him. We witness to it and to witness to it is to introduce it.

With joy and gratitude, with courage and confidence, we return once more to our places, prepared to count this our chief task, to obey His call Who still says to us "Ye shall be my witnesses in Judæa, and in Samaria, and to the uttermost parts of the earth."



MOFFAT AND LIVINGSTONE MOUNTAINS.

FROM New Zealand there comes an interesting note on the first ascent of two mountains about thirty miles north of Lake Tekapo in the Southern Alps there. They are Mount Moffat (8,647 feet) and Mount Livingstone (8,334 feet), and are said to have been so named in honour of our two famous Missionaries by the late government surveyor, Mr. T. N. Brodrick. The first ascent was made last January by

Mr. A. J. Scott (Christchurch) and Dr. Russell Fraser (Wellington).

It is to be hoped that these names will be permanently associated with the mountains, and become reminders to future ages of men worthy of remembrance. Already in India and China there are places bearing silent testimony to the past in the names of missionaries conferred upon streets, bridges and public buildings.

“They Built Well”

MARTANDAM'S NEW HOUSE OF GOD.

By ROBERT SINCLAIR, of Travancore.

With ten years' labour and great devotion the palmyra climbers of Martandam have built a Church for themselves which invites to worship.

THE Christian people of Martandam and district are drawn from those unprivileged communities which are denied the right of temple entry in India. But they are not of those who still stand suppliant for the removal of their disabilities. The new movement led by Mr. Gandhi to grant the simple human rights which have been so long denied by Hinduism has come too late for them. They have solved the problem in their own way, and have built for themselves a place of worship wherein they need feel no regret on account of exclusion from the temples of their land.

Ten years ago they started work on the foundations of their building, and they made its erection a great adventure of faith. The original design, estimated to cost £2,500, was early deemed inadequate, and the ultimate lines were left to be evolved in the course of construction. They sought for a place of worship of uplifting beauty and dignity, and determined that they would give their best for the highest. The spirit in which they undertook their task is best illustrated by the reply of one of the humblest of the coolies. On being exhorted with his fellows to do only the best kind of work, he replied, as he wiped the perspiration from his face, “Sir, this is to be God’s house, and we are going to build it so that when our children worship within, they will look round and say, ‘Our fathers built this place, and they built it well’.”

One of the earliest decisions was that no appeal should be made to the Society, or to the home churches for any contributions, and this resolve was faithfully kept. A few outside interested friends sent direct contributions from time to time, but these did not exceed four per cent of the total cost of nearly £7,000. Though still poor, despite substantial progress educationally and materially (the average income of the majority on the round twelve months will not exceed 15s. a month), they have borne the burden themselves by their own contributions and



The New Church at Martandam.

gifts or by the product of their own skill and industry. Despite the depression of these last few years, it is to their credit that they have been able to open their church nearly free of debt.

For the most part they have been the actual builders of the church, though their traditional occupation has not been that of building, since they do not belong to the stonemason caste. They have been palmyra tree climbers, but so great is their natural aptitude that they have been able to finish most difficult kinds of work in a way which would reflect credit on the best type of craftsmanship at home. The polished granite pillars supporting the nave arches were a kind of work which they had never before seen. They had to prepare these perfectly cylindrically, and to polish them by hand according to instructions sent out from home. The manager of the firm which sent these declared it was foolish to expect other than highly-trained workmen to do such work, and said he was sorry to take the money for the materials he supplied as the venture was sure to end in loss and disappointment. But he was wrong. These humble Indian villagers have been able to finish their polished pillars in a way that would make it difficult to distinguish between them and pillars polished by machinery. Similarly the splayed and moulded arches of the



Built by people whose average wage is 15s. a month, without any appeal to the Society.

doorways are beautiful examples of the stone-cutter's art.

The woodwork throughout is of the best Malabar teak, and the roof is of the open hammer beam type with ornamental carving and moulding, which add greatly to the dignity of the interior.

One of the best tributes to the ideals which have animated all engaged in this work, and also to the appeal of the design of the building to an educated Eastern mind, was paid by a high caste Indian gentleman just before the dedication. He is a man in high position, and asked for permission to see the interior. So profound was the impression made upon his own spirit that when he came out he said to the fellow-members of the Commission on which he was engaged, that he could fain wish to be a Christian in order to worship within that building. Another example was the case of a stonemason who offered to carry out a difficult part of the work, and explained that though he was not a Christian he wished some of his handiwork to be included in a beautiful building which was "for India."

Support your Magazine Secretary

THE business of the Missionary Society is to spread the knowledge of Christ where it is most lacking. Next in importance is the publishing of its transactions, for the information and encouragement of the home churches on whose behalf its work is conducted. This is done regularly by means of two monthly magazines, the usefulness of which depends upon a large body of devoted agents who distribute them amongst the supporting churches and schools.

These friends often have a difficult task, and something needs saying about their work which may possibly bring to them fuller support from their fellow-members in the churches. There are at least 2,000 names in our Registers of those who receive month by month parcels of our magazines for distribution to subscribers. Many are given out in the church or school, but others have to be taken or posted to the homes of the readers if the owners are not regularly in their pews or classes. The preliminary business of securing subscribers makes no

small demand upon the faith and fortitude of the Magazine Secretary.

This is a business which generally begins about the end of the year, and it will be timely to bespeak for our agents, especially those who are young or newly appointed, the sympathetic reception which they deserve. The correspondence with our Secretaries reveals in them the finest spirit of devotion maintained in a great many cases over long years.

Many are the joyful letters from friends who have been rewarded not only by some increase in the number of readers, but by a manifest growth of interest and respect for the whole enterprise of foreign missions. One lady went the round of the classes in her Sunday School and wrote, "I was received with enthusiasm and gained nineteen new readers for *News from Afar*."

These things are helping the church to become effective in its biggest job, the world-wide spread of the rule of Christ, without which mankind has little hope.

The Barber Boy

By WILFRED SCOPES, M.A., of Jammalamadugu.

HE is called Mangali, and at the time of this story was about thirteen years old. He belongs to the Barber caste, his ancestors having been engaged in no other occupation for many centuries.

Now Mangali knew of this decision, but he personally had no objection to sitting in school with outcaste children who, though of low social extraction, were as clean and tidy as he, so unknown to his people he attended the Christian school. The day came, however, when he was discovered, and great was the wrath of the leaders of his people. They beat him with sandals and forbade him future attendance. The boy made no promise and on the morrow he was in his usual place in the class. A few days later, this fact being known, he was again beaten and warned the second time. Steps were also taken by the



Boys dining in the former boarding-house at Kamalapuram.

In rural India all occupations are divided according to castes. It is impossible for the son of a carpenter, weaver, washerman or any other tradesman to escape following the occupation of his father except he be fortunate enough to secure higher education which may lead him to some profession or to Government service.

Now, in Mangali's village the only elementary school is conducted by the Mission, and is staffed so as to provide for the educational needs of all sections of the public, but since the children of the outcastes were admitted the important leaders of the caste people decided on a rigid boycott. Rather than contaminate their caste by association with children of outcastes they preferred to forfeit the privilege of free education.

authorities to waylay him if he should dare to disobey again, but he outwitted his persecutors by taking a long and round-about route to the school.

By this time he had firmly established himself in the affections of the head master, and showed marked interest in the teachings of Jesus Christ. His parents have since told us that in those days of persecution the



Building a new hostel for boys, Pulivendla-Cuddapah district.

boy never went to sleep at night without first kneeling down and praying to the Christian God.

Finally the caste authorities made it plain that unless the boy desisted in his disobedience they would not hesitate to have him murdered.

I happened to pay a visit to the school about that time and on the urgent recommendation of the head master I decided to admit the boy into the Boys' Boarding School in the station where I lived. The boy was intensely eager to continue his studies. His parents, though afraid of their caste leaders, secretly sympathised with the boy, and said he could go as long as they were involved in no expense. The way, there-

fore, was clear but for the question of fees. Even if it were possible to admit boys free we should hesitate to do so, believing that the education received is more appreciated if some sacrifice, however small, is made. Suddenly the solution came to me. Why not let the boy earn his fees in the role of school barber? From early days he was familiar with the trade. Was it not in his very blood? And so, instead of paying for a local barber to crop numberless small boys' heads the job was given to Mangali in his spare time, and means were thus provided for earning his fees.

He has been in the school two years now. Some day we hope he will become a teacher.

Rev. G. E. Phillips's Visit to India

IN their thoughts and prayers our readers will follow Mr. Phillips in his journeys. The itinerary which we give will enable them to go with him, and in some measure to share his important tasks. The nature of his commission may be read in the resolution passed by the Board in April.

Ten years have elapsed since the last deputation visit to India, during which period great changes have taken place in the whole missionary situation. Mr. Phillips, before leaving his missionary work in India, visited a number of Mission Stations with which he was not familiar in order to acquaint himself with conditions in those stations, but he could not see all and the visit was informal for his own information, and not a deputation visit from the Board, to whom no report was presented. These visits took place in 1925—eight years ago. It is necessary to review the working of the various constitutional arrangements for co-operation between the Mission and the Church which were set up more than ten years ago. The Society's operations throughout India need to be adjusted both to the changes which will follow a greatly increased measure of poli-

tical self-government and to the economic situation at home. It is, further, necessary to renew on the spot personal contacts with missionaries and Indian leaders.

September 28th, leave London; 29th, leave Marseilles, s.s. *City of Canterbury*.

October 4th, Port Said; 8th, Port Sudan; 16th, Bombay; 18th, Bangalore; 20th, Salem; 21st, Erode.

Mr. Phillips will be joined by Dr. Norwood for special meetings in Travancore.

October 25th, Quilon; 27th, Trivandrum.

November 1st, Neyyoor; 4th, Nagercoil; 5th-17th, Stations in Travancore; 18th, Alwaye; 22nd-27th, Coimbatore, Erode, Salem; 28th, Madras.

December 1st-11th, Bangalore, Chikṣa Ballapura, etc.; 12th, Anantapur; 14th, Bellary; 15th-27th, Gooty, Cuddapah, Jammalamadugu, etc.; 28th, Methodist Mission, Hyderabad.

January (1934), 5th-16th, South India Committees at Coimbatore; 17th, Madras; 19th, Madras; 23rd, Dornakal; 26th, Calcutta; 26th-March 20th, North India.

March 22nd, sail from Bombay.

April 8th, Marseilles; 9th, London.

WITNESSES IN INDIA—The Society's Staff in 1933

MISSIONARIES—

Men	43
Women	43

INDIAN AGENTS (Men)—

Ordained	68
Unordained	366
Christian Teachers	1,400

INDIAN AGENTS (Women)—

Biblewomen	209
Christian Teachers	680

CHURCH MEMBERS

Adherents	148,723
MEDICAL MISSIONS—Hospitals	22
Doctors, British and Indian	39

A Renewed Idea

Miss Ruth Seabury, of the Missionary Education Movement in America, was a welcome visitor at our Swanwick Conferences. In these notes she tells of the plans made by some American churches for increasing knowledge of Missions.

"I HAVE a corpse in my church," said a pastor to me recently, "that I want to bring to life. So I came in to see if you could help me. For ten years we had a Mission Study Class each year. It died; I guess you would call it a natural death, and nothing has ever quite taken its place. It couldn't meet the needs of a new day and I don't want to bring it back exactly as it was, but some kind of resurrection is needed if I am to give my church the point of view of a world Christianity and their share in it."

So we sat down together, he and I, and I told him about the Church Schools of Missions as I had seen them in church after church across the country, and in the end I sent him to visit one that it seemed to me could offer him quite the thing he needed in his situation.

And what was the thing he needed? In the old Mission Study Class a few people came to know a great deal about missions. They took a share in the class life and work.

They read. They thought. They became keen. No mere lecture could have done for them what that did. Yet they were always a little group set apart; and too often the rest of the Church has thought about missions as a close corporation, of no concern to the average rank and file who could not join or did not wish to join the circle.

Now the Church School of Missions has some at least of the advantages of the old Mission Study Class, but, in addition, flexibility and variety and a chance to bring the whole church together in a fellowship too big to inhibit the person who did not consider himself a student. It has given a chance to make missions a part of the church life, planned for it in the same way as the

rest of the educational programme of the church. "I would as soon think of getting along without my Sunday School as without my School of Missions," said one pastor recently, "and so, indeed, would my people."

It is not surprising in view of this that in several parts of the United States and in many communities the School of Missions has become the great new development of recent years in missionary education. It is

not always called the School of Missions. Sometimes "school" would be a prohibitive word; sometimes "missions." How confirmed we do get in our prejudices! How afraid of study when the days of school are past! So sometimes it has been called a World Friendship School; sometimes the World Friendship Institute; sometimes the Missionary Institute; sometimes the Church Training Night.

Take an example. Here is a World Friendship Institute in a suburban church of about seven hundred members. A committee



Miss Ruth I. Seabury.

is appointed upon whose shoulders (and not on the pastor's) is placed all the responsibility for the mechanics involving publicity, supper, rooms, funds, meeting trains, transportation, and so forth. The pastor has, of course, much to say regarding the program. In this school they decide to charge a fee both in the interests of appreciation and as an easy means of financing the venture. The fee is small, yet large enough to provide a light supper each night of the school. The school is held on six successive Sunday nights, beginning at five o'clock with a children's story hour for the children of the Primary Department age. At six, supper is served for all families enrolling in the School. Three hundred and fifty people were present at the supper on

the first night. After supper comes family prayers. It is truly a family service, led by the pastor, and very simple, so as to be of interest to all ages. It is a devotional service in every sense of the word.

Then comes the division into classes: one for Juniors, one for Intermediates, one for Young People and one for Adults. The junior class is taught by one of the finest junior teachers of the Church School, the committee having provided her with all the material available on the theme which has been chosen for the whole school, Africa. The Intermediate Department, on the other hand, being a more difficult group to handle and with no person courageous enough to undertake the leadership the first year, the committee has decided to import a leader from the city of Boston, not far away. For this purpose they select a Secretary of the Board trained in Young People's work, lent by the Board, though the committee agree to pay all the expenses of travel and entertainment. The Young People's class is taught by the pastor, using again the materials available on Africa, prepared by the Missionary Education Movement. For the adults a missionary from Africa is secured.

After a forty-five minutes' class period the whole school comes together for assembly. This includes singing, prayer, and always a "feature" or "special event," with the necessary school announcements and reports.

The "feature" will be provided in each case by one class in the school, each group being allowed to decide what its contribution will be; whether a stereopticon lecture shortened to fill the allowed time, the best story told in their study, a poster exhibit made to illustrate the major points discussed, a curio talk based on a small exhibit borrowed from the Board and explained by the students, an address by the imported teacher or missionary, or—this is included in nearly every School—a dramatic sketch.

The whole assembly takes about a half-hour, the feature, fifteen to twenty minutes.

In the school I have chosen to describe there has been so much enthusiasm created that the plan has been continued year after year, securing its teachers more and more from its own group and using in the last year or two, subjects rather than books in all departments. They have been particularly successful in getting help from the most distinguished members of their own community. In one class where the theme was general, a doctor presented the chapter on medicine, and the High School Principal an educational chapter. In one year's discussion a "dirt farmer" was one of the teachers presenting the discussion on one or two nights, when agriculture was under discussion.

In every school where the plan has been a success, I think it has been because of the strenuous efforts of the committee behind the pastor. One committee of which the chairman told me provided for every emergency. They heard, for example, of distant members of the parish who could not come for lack of transportation, so they enrolled a motor corps. They found that some of the most interested members were on the "eats" committee week after week, because they were the active supper-getting members of the Ladies' Aid Department, so at the next year a different committee was appointed for each week, including men, to provide the cafeteria lunch. Committees have devised some interesting method of publicity, too; "appetisers" on the theme to be discussed made so intriguing as to make people eager to know more, printed in the church calendar or in the daily papers as opportunity might offer.

It has been found that a School of Missions, such as is here outlined, reaches a far larger number of the people than the Study Circle did, and with the aid of a Prayer Fellowship it opens the hearts and minds of many to the needs of all mankind.

Watchers' Prayer Union—New Branches

<i>Church.</i>	<i>Secretary.</i>
Camden Road, Holloway.	MRS. BARNES.
West End, Kirkcaldy.	
Ebenezer, Dewsbury.	MISS MOORE.
Princes Street, Yeovil.	MR. G. CAUSER.
Leytonstone.	MISS H. M. BLISS.

Golden Wedding

SCOTT-TODHUNTER.—September 6th, 1883, at the Cheshunt College Chapel, Cheshunt, Herts, by the Rev. Principal H. R. Reynolds, D.D., Harry, youngest son of the late G. Brown Scott, of Walsall, to Mary, eldest daughter of Professor Wm. Bower Todhunter, M.A., of Cheshunt. (Mr. and Mrs. Scott joined the New Guinea Mission, 1883-6.)

Midsummer Memories

A Note on South Molton.

THERE was a Midsummer Rally at South Molton, N. Devon, and one memorable feature was the revival of interest in the great missionary record of the church which sent out Aaron Buzacott—"the model missionary"—to Rarotonga. Mr. Evan Wood, of Ilfracombe, reminded the Rally that Buzacott went out in 1827 and made a great impression upon the Cook Islanders by his ministry, devotion and practical sagacity. There were many others; indeed, the record of South Molton is astonishing. The membership of the church has rarely, if ever, exceeded a hundred, and yet it sent out twenty-seven men and women as missionaries to home or foreign stations.

It is true that they all went out in the first half of the last century, and possibly the memory of them has faded somewhat with the changes of time, but their work is imperishable and should be held in honourable remembrance. Some of the names will suggest links with history. Samuel Trawin went to India, John Locke to South Africa, and Mathew Hodge to Jamaica; and Grace Buzacott helped Dr. John Philip, the liberator of the Hottentots in South Africa.

Of the home evangelists Josiah Widgery, of the old Surrey Mission, and James Vernon, of the London City Mission, are the best remembered.

The story of Buzacott's life is well told in *Mission Life in the Islands of the Pacific*, published in 1866, and now only obtainable in libraries. It reveals an unsurpassed industry. The writing and printing and binding of books, their use in school and

church, Bible revision, music, carpentry and building all gave scope for the genius of one of the most handy men the mission field has ever seen.

For these things the good Devon air, his church and his mother had prepared him. But his decisive hour came when the fiery Richard Knill, then a young man going out to Madras, visited South Molton and roused the congregation by the relation of his

reasons for going abroad. Turning round and pointing towards Aaron Buzacott sitting in the choir gallery behind the pulpit, Knill said, "There is a young man in that gallery who is now saying, 'Lord, here am I, send me'." It was true, for the youth had in silence offered himself and subsequently proved the reality of his dedication by the zeal of his service—not in Rarotonga only—for he was for four years the Society's Agent in Australia.

Quoting from the Records of this Ancient Borough: "Aaron Buzacott left behind him a memorial of work and quiet sterling worth which are not often surpassed, and

the remembrance of these things gives one pride in claiming him, not only as a South Molton worthy, but as a thoroughly representative missionary, one who, like St. Paul, could labour with his hands, and teach his people every art of civilised life, and at the same time raise their hearts to that bright world which lies beyond our vision."

The Power which sent the young people of South Molton out into the world as spokesmen for truth does not cease, and all who pray "Thy Kingdom come" must look out for more Buzacotts.

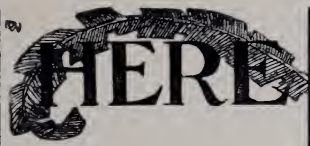


In Buzacott's Church.

KHAMA—The Great African Chief. By J. C. Harris. 1s., by post 1s. 2d.

In this book, Mr. Harris tells in graphic form the story of Khama, the great Christian chief of the

Bamangwato tribe. All who are interested in the events in Bechuanaland at the present time should read this story of Chief-Regent Tshekedi's famous father.



"World-Tides in the Far East"

BEFORE the November number of *The Chronicle* is published, the new book by Mr. Basil Mathews, *World-Tides in the Far East*, will be on sale (U.C.M.E., 2s.). We shall have a review in November. For the present we can only advise our readers to buy it at once and we can assure them that they will find it a most valuable and fascinating book.

Malua Hall, Samoa

Mrs. J. W. Hills, writing in appreciation of the article in last month's *Chronicle*, entitled "The Chief Weeps," is anxious that the credit of building the Malua Memorial Hall should not be diverted from the late Rev. J. E. Newell, who had the oversight of that great enterprise.

It was the Boys' High School at Leuluoega that was put up by Mr. Hills.

The Bonskeid Summer School

The meeting of the School which took place at the beginning of August, near Pitlochry, Perthshire, was without doubt one of the best yet held. In numbers it was the largest. For the first time the old house was not roomy enough for us and we had to take outside rooms.

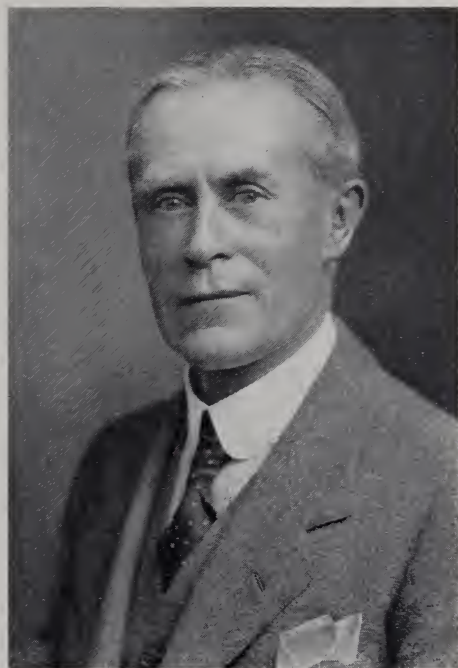
We had eighty-three scholars, drawn, of course, mainly from Scotland, but with members from Ireland and from south of the Tweed.

The weather was very kind to us, and that in the glorious surroundings in which we live, means much. Bonskeid is more like a big family than a school, and there is ample occupation for surplus energy.

We had quite an unusually fine team of speakers and they all felt that they got a great hearing. Our Chairman was the Rev. T. Carlyle Murphy, of Glasgow, and our devotional leader, the Rev. David Stoddart, of Helensburgh. The Missionary Group comprised the Revs. G. E. Phillips and Reginald Bartlett, Dr. and Mrs. Harold Wareham, Dr. R. V. Liddell, and the Rev. and Mrs. W. W. Anderson, of Shangani, Rhodesia.

Mr. Duncan Munro

Our Society has been fortunate in having many who, both in the field and at home, have been able and willing to devote long years of service to its work. This month the Headquarters staff bids its official farewell to one who is now the senior in length of service there.



Mr. D. B. C. Munro.

It is forty-two years since Mr. Duncan B. C. Munro entered the old mission house at 14, Blomfield Street and, under the late Rev. George Cousins, made an important contribution to the building up of our Publications Department, which has grown steadily in value and widened in scope.

His colleagues will always be thankful for the example their friend has given them in his high sense of responsibility and in his regular and punctual discharge of every duty.

Callers at the House will miss his ready and friendly word, and all will wish him in his retirement many years of happiness and good health.

Half-way Through

THERE are three matters of importance which emerge when, as now, half the financial year of the L.M.S. has passed.

1. **OVERDRAFT.**—The contributions of our churches are mostly paid in to the Society during the last half of the year, and to the end of September only some £20,000 has been received out of an expected total of £146,000. This is less than one-seventh, though half the year has gone. It is for this reason that the overdraft at the bank has been piling up through all the summer, and continues to pile up until Christmas-time. Overdraft, of course, means Bank interest. Is there any way of avoiding this very serious charge upon the Society's income? Perhaps there is no way of avoiding it entirely, because so much of the missionary work and missionary giving has to be done in the six winter months. But it would help considerably if all treasurers would forward to headquarters the moneys they receive on behalf of the Society as speedily as possible. Every thousand pounds paid in earlier in the year saves a considerable amount of bank interest.

2. **ALLOCATION.**—Following the method of previous years, an allocation plan for the second year of the Three Year Plan to balance the budget has been formulated and sent up to the Auxiliaries. Up to date a considerable number of the Auxiliaries have accepted their allocations, and are working towards the desired end. It is important that all

the Auxiliaries should have considered this matter of allocation by the end of October, so that plans that are made can be carried out without any rush through the winter months. Under the Three Year Plan the increase required for this year is some £4,000 over the received income last year, and the way in which the allocation has been made is that of due allowance for the Auxiliaries and Churches which made a substantial increase of contributions during the previous year.

3. **N.Y.O.**—October is the month in which the matter of the L.M.S. Fleet is brought to the notice of the Sunday Schools. This is one of the most romantic pieces of L.M.S. work. There are eleven vessels, the biggest and most important of them all being the *John Williams V.* This year Headquarters is sending direct to every Sunday School a small leaflet describing the ship and the means for its support. For a good many years there has had to be some drawing upon the general funds of the Society to meet the expenses of the ships, although those expenses have been very considerably reduced since the new ship was put into commission. Only two out of every five Sunday Schools make a contribution to those funds. Experience shows that children are interested in the Missionary ships if Superintendents and Officers make a point of putting the matter before them. It is just as vital a piece of L.M.S. service as any other.

The Reader's Guide

On the Road in Madagascar.—By A. M. Chirgwin. (Student Movement Press, 2s. 6d., post paid 2s. 9d.).

Mr. Chirgwin has produced a live book—every page of it lives. He has an eye for scenery, and a descriptive gift which helps the reader to see what he sees. The great forest cataracts, the gorgeous flowers, the birds—we are there with him to hear and see them. But he has more than that: he has an eye and a heart for the human side of Madagascar, and he wins our interest, and affection indeed for the Malagasy. I travelled myself in 1920 through many of the same tracts, from Imerimandroso to Ambohimandroso; and he has given me unqualified enjoyment in living those weeks over again in his company. The incidents of missionary interest, which are unobtrusively brought in, make a quiet but effective appeal. H. ELVET LEWIS.

Bogadi.—By A. E. Jennings. 1933. (Tiger Kloof Bookroom, 1s.).

Every missionary and everyone concerned in the

administration of justice in South Africa will admit the importance of an adequate knowledge of the intricate African marriage customs. The Rev. A. E. Jennings, who is now senior missionary of our Society in Africa, has had long experience of the subject, and has written in *Bogadi* a study of the marriage laws among the Bechuana tribes which ought to be of the greatest value in helping in the understanding of the tribal view as to inheritance, ownership and marriage customs. It is obtainable at L.M.S. Headquarters, as well as at Tiger Kloof, for 1s. (postage 1d.).

Books on China.

The subject agreed amongst British Missionary Societies for joint study this winter is China. Some recommended books are noted on the end page of this issue, and readers are also referred to the four-page supplement issued with last month's CHRONICLE. It was entitled "The Overseas Bookshelf," and described the books on China and their uses.

A Directory of Missions.

The enormous scope of the work being done to-day by Protestant Missions in all parts of the world is vividly indicated in the Directory of Foreign Missions which has been brought out by the International Missionary Council. Here, in 300 pages or so, can be found listed the addresses, chief officers, aims, income and fields of operation of all the principal Boards, Societies, Colleges, Co-operative Councils and other agencies of the Protestant Churches of all countries, carrying on or supporting mission work on foreign fields; while an attempt has been made also to list those indigenous churches in the East, in Africa and in Latin America which have grown up out of the Protestant Missionary Movement.

The new Directory is based on the Directory incorporated in the World Missionary Atlas of 1925,

Any book mentioned on these pages can be obtained from the Livingstone Bookroom.

Into Fuller Life

Dr. Donald Fraser

DONALD FRASER was one of God's good gifts to His Church in our time," writes one of his friends in the *British Weekly*. By his death on August 20th, a great leader passes on. Pioneer, missionary statesman and writer, his words and books, still more his personality, have been an inspiration to many.

It was in listening to an L.M.S. missionary that the call came to him to service overseas. In 1896 he went to Livingstonia as a missionary of the United Free Church of Scotland, and laboured for thirty years among the wild Ngoni tribes in Nyasaland. His books show how he loved and understood them; their name for him, "Chiseke-seke—he who smiles with everyone," showed that the affection was returned.

In 1922, at the call of the Church at home, he left his beloved Africa with reluctance, to become Moderator of the United Free Church General Assembly, and in 1925 he became a Missionary Secretary of the Church of Scotland.

He had many links with the L.M.S. In 1923 he preached the Society's annual sermon; in 1925 he, with Arnold Bryson of the L.M.S., and Dr. Zwemer of Cairo, made a six-months' tour in South Africa to deepen the sense of Christian obligation among the whites to the African peoples; in 1927 he fired the great audience in the Queen's Hall as he spoke to them of Africa and of the glory of the missionary enterprise, "the making of new men and women after the fashion of Jesus Christ."

To his wife, herself a medical missionary with a notable record of service, his com-

the information contained in that work having been brought up to 1933. At the end are a few pages of useful statistics, reprinted from various reliable sources.

The Directory can be obtained either from the Missionary Societies or from Edinburgh House, 2, Eaton Gate, S.W.1, price 10s. cloth, 7s. 6d. paper.

Charles Henry Vine, of Ilford.—By Eric C. H. Vine. 1933. (*Allenson & Co., 2s. 6d. net, postage 3d.*).

Three years ago the vigorous voice of Vine of Ilford was stilled, it seemed, prematurely. But his energetic life and especially the busy and prosperous ministry at Ilford will always be remembered as one full of fertile service for God. Many friends of the L.M.S. will specially recall his activity at the Orient Exhibition in 1908, and his subsequent interest in all the work of the Society. This book by his son will be sure of a welcome.

rade and helper in all his work, and to his children (the eldest of whom is now also a missionary in Livingstonia) we extend our deepest sympathy.

Mary Roberts

Miss Mary Roberts followed her brother to China, and was appointed as an honorary Missionary to Tientsin in 1888. Her brother who was first of all with Gilmour, was called to Tientsin after the death of Dr. Mackenzie, so that for years they were together in that city. It was in 1894 that Dr. Roberts was called home, and for some years his sister felt that her place was with her father, who had been Lord Mayor of Manchester, and with whom she travelled round the world soon after his year of office.

A period of sickness prevented Miss Roberts from taking up again at once the work she had loved in China, but in 1916 she went back and worked with her friends in Tsangchow, and was in North China until she left in 1923.

All who knew her on the field, as well as those who became her friends at home, were impressed with the remarkably bright spiritual life which she was only too glad to share with those in contact with her; her loving and devoted service was a constant testimony to what she had received from her Saviour.

She spent the last months in London, and was present in June at the meeting in Mildmay of the Conference for World-wide Evangelisation. Her home-going was on the 30th of July, and all who had known her would rejoice with her that her journey had been accomplished.

(*From Dr. Lavington Hart.*)

CHINA!

WHY NOT A STUDY CIRCLE?

The titles of books for general reading and study during the coming winter are given below.

PATHFINDERS IN CHINA

By Nelson Bitton

A new book by the Home Secretary, which gives the story of Chinese Christians and their work for the Kingdom through the L.M.S.

1s. net, postage 1½d.

THE CHINESE CHURCH IN ACTION

By John Foster

Deals with the awakening in the Chinese Church and the Five Year Movement.

2s. net, postage 2½d.

Questions for discussion—2d. net, postage ½d.

THE LAND AND LIFE OF CHINA

By W. G. Sewell

A vivid picture of life and environment of the Chinese, written from personal observation and long experience.

2s. net, postage 2½d.

Questions for discussion—1d. net, postage ½d.

WILLOW PATTERN

By Winifred Galbraith

The study book for the Girls' Auxiliary. An arresting story

showing the problems facing China's womanhood. 1s. net, postage 1d.

Questions for discussion—1d. net, postage ½d.

KIDNAPPED IN CHINA

By Ernst Fischle

The experiences of two German missionaries who were captured and held to ransom by brigands.

3s. 6d. net, postage 3d.

STUDY PAMPHLETS

THE L.M.S. IN CHINA

NATIONALISM AND COMMUNISM IN CHINA

THE CHURCH OF CHRIST IN CHINA

Each, 2d. net, postage ½d.
Or the complete set, 7d. post paid.

CHINA FIELD LEAFLET

By Catherine M. Robertson

A brief survey of L.M.S. work in the Church, the Hospital and the School.

1d. net, postage ½d.

BOOKS YOU OUGHT TO READ!

WORLD-TIDES IN THE FAR EAST

By Basil Mathews

A fascinating study of present difficulties in the Far East and their effect on the world situation.

2s. net, postage 2½d.

NATIONALISM: MAN'S OTHER RELIGION

Nationalism yesterday and to-day viewed from the Christian standpoint, with specific examples from history. Paper, 2s. 6d. net, postage 3d.

RE-THINKING MISSIONS

The report of the American Laymen's Enquiry in a popular edition.

3s. 6d. net, postage 3d.

THE LAYMEN'S REPORT REVIEWED

Two articles reprinted from the International Review of Missions, commenting on "Re-thinking Missions."

6d. net, postage 1d.

OBTAINABLE FROM

THE LIVINGSTONE BOOKROOM

42, Broadway, Westminster, S.W.1



For use in Library only

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Chronicle of the London Missionary

Princeton Theological Seminary-Speer Library



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